PACIFIC SCHOOL OF RELIGION

The MINISTER'S QUARTERLY

Continuing The Seminar Quarterly

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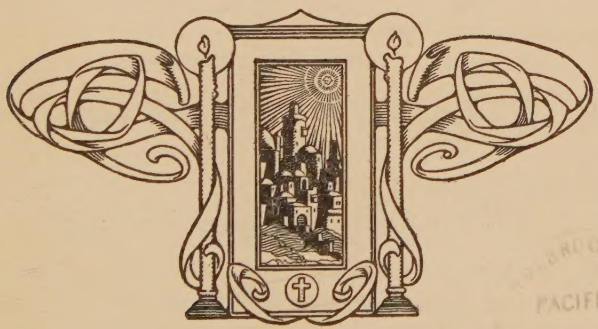

PACIFIC SCHOOL OF RELIGION

Gaius Glenn Atkins, D.D., L.H.D.
Editor

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beautiful and gracious, as a rather undeserved Christmas greeting.)

The QUARTERLY has always been glad to publish articles from our younger ministers and share with them that most blameless of all joys—the joy of beginning to see what one writes in print. There is a strong conviction also that the art of good writing ought to be cherished and cultivated amongst us.

All this is to say that the MINISTER'S QUARTERLY has "just growed." Well most other things "just grow," the issue of forces traceable and untraceable, conforming in the end to patterns not always foreseen or sought, or seen too late. Wars amongst other things have been like that. They "just growed."

* * *

By all the signs of the times preaching does not promise to be easy for an indefinite period. Wartime preaching has always conformed to a pattern. Morale has to be sustained, courage evoked, comfort furnished and militant causes invested with moral sovereignty. The High Commands which take little thought of the Christian order and even the Christian Church as these have sought a better way than the way of war, have always sought to mobilize them in their embattled need. But the gulf between the two orders is always there, and grows deeper and darker. The pulpit will need to bridge it as best it can.

A "sanctuary" the dictionary says is a "consecrated place." It notes the uses of the term in ecclesiastical architecture and concludes: "a sacred and inviolable asylum, a place of refuge," but no dictionary can carry the overtones of so lovely a word. Life without sanctuary has neither altars nor altar lights, nor hidden fellowships, nor some secret of inviolable peace. At least and at best the churches as sanctuaries will take on a new significance, not in the old medieval sense of immunity from pursuit but as a place where all those needs of the soul which belong to a dimension of their own can be met, in which we may endure victoriously a keep aflame those lights from which torches of a better future may be kindled.

* * *

It is easy, one admits, to call such conception of the church's ministry i time like this, "escape." And the prea ing which it evokes escape preachi Beyond denial there is now a plethora escape writing and preaching and w have you. The popular demand books which undertake to tell us how get along comfortably with ourselves an uncomfortable world, is a sign of certainty and haunting fears for wh they offer inadequate remedies. T are excessively individualistic. T leave out too much of the rest of world which unfortunately refuses to left out.

But there is a kind of preaching wh avoids being escape preaching by bec ing "go on" preaching. It will sumn us to the real values, maintain not o the strongholds of the soul but th ways of life which we miss because their simplicity and undervalue beca they are not grandiose enough. T most useful camouflage, the historian the future, if and as, may discover of the roots out of which war "j grows" is an illusion and delusion grandeur. St. Paul who sometimes m an art of understatement once implo his friends in Rome—Rome being p haps favorable to delusions of grand —not to think more highly of themse than they ought to think. If this exho tion were heard in high places thi might often take a different turn.

Prayers and litanies correct our thi ing too highly of ourselves in their c fessions and petitions. There are th who think that continually proclaim that there "is no health in us," might overdone and one might like be Rauchenbusch analogy of the Post Gates. Postern gates are commonly and narrow and a most considerable b

gage train of pride and the like needs to be taken off to get through them. At any rate the more troubled the times are the more the church should be a true sanctuary. Preaching is very likely increasingly to recognize that and in that recognition to discover its message. And in all that it will be true to its mandate and to its Master.

* * *

Every minister should and must live a haunted life. Haunted, one means, by texts he can never "dilate" to his satisfaction, needs he knows he can never fully meet, truths whose vastnesses rim his frontiers; the persuasion of being laid hold of by what escapes him, as he reaches for it. St. Paul said he was like that and perhaps the sense of urgency and travail one feels in his epistles was thus engendered. But it is really nothing to lament. On the contrary it ought to be rejoiced in, for it is the secret of the poet's music, the prophet's passion and the preacher's power ("And Oh that my heart could render, the thoughts that arise in me.") He may take comfort in the assurance that though this sense of message pressure, still inarticulate, not all said at once, never save in the rarest moments said with any completeness, really does get said—here a little, there a little, over and over again. It finds expression as the tides come into the marshes, the infinite constantly pressing in and filling every little channel, to mirror the brightness of the skies in the daytime and adequate to reflect a star in the dark. No preacher could ask more than that.

* * *

Within the last year Religion in Life asked each of twenty-five ministers to name ten books which had strongly influenced him and say why. The replies are in the November 1950 issue. Most of the books cited have not recently been on publishers' lists: some of them never were. For all their range, and their range is very considerable, the lists have this loosely in common. They are or were formative rather than informative. They had for those who named them some kindling power. They furnished interpretations, approaches, ruling ideas, beneath whose administrations what had been aforetime obscure and confused, fell into luminous order. Books, perhaps, in the reading of which for some of them the morning stars sang together. They are, for a considerable part, apparently remote from the technique of preaching —some of them almost unbelievably so. One may wonder by what hidden channels they ever got into a minister's preaching at all. None of them could easily be made into next Sunday's sermon. They are, so to speak, reservoirs from which very noble preaching has been drawn. And they affirm what we so easily forget: how important it is for a preacher to have this reservoir and to try to keep it full. He would do it best through his own almost instinctive choices.

* * *

There was a spring once on an old Ohio farm which flowed from beneath the roots of a spreading maple tree, beneath whose grateful shade a tired boy might rest in harvest time, its waters were limpid and wondrous cool—the Indians must have drunk from it, for there were flint arrowheads to be plowed up in the field above it. How was it fed? By what underground channels were its confluent waters assembled? One only knows that it needed earth and sky and sheltering forests and unrecorded years to saturate the soils it drained and bring its waters to the light. Now with the falling water levels of the region it is so nearly gone that it is hardly more than a bright and grateful memory.

Well, preaching is like that spring. It needs so much to make a single sermon, and these books of which we have been thinking were for one long generation of preachers deep and unfailing sources

on which to draw. They became one supposes in their deposits and contributions subliminal, below the threshold. There they were recast, became the substance of meditations, took on the quality of the preacher's own mind as springs take on the color of the soils out of which they come. And in their final issue they became so definitely him and his that when upon occasion they became the living word, he could not himself say whence they were drawn, or to whom he was in debt.

Our concern for falling water levels supplies many analogies in this curious business of preaching. There is a lovely and well authenticated story how one vanished Ohio spring broke out again when eroded pastures were covered with grass and barren lands tree-shaded. Earth and sky were waiting. They needed only to be helped. The bearing of all this on a minister's study and reading sees itself as the French say.

All this bears directly, also, upon those texts and topics which haunt us. What are they but our half-subliminal response to what we have stored, seeking again expression. They are the pressures of the long considered and the deeply felt against the doors of speech. Give them time. Let them take form through half unconscious meditation. Await the occasion and they will supply their own utterance. How long and how much was behind Phillips Brooks' "The Candle of the Lord," or Bushnell's "Everyman's Life a Plan of God," or Chalmers' "The Expulsive Power of a New Affection"?

* * *

Twenty years ago John Buchan wrote a noble "Life of Sir Walter Scott"—a book he said he was bound to write since he had been born and bred under the shadow of that great tradition. He ends with a testimony to Scott's power to "make a light and warmth around him." Skene who had known and loved Scott was found just before his death by his daughter sitting by the fire with a strange radiance on his face. "Scott has been here" he said. "Dear Scott. He told me that he had come from a great distance to pay me a visit and he has been sitting here with me talking of all our old and happy days together."

* * *

This issue should reach those who read it, in the early course of Lent. Our proper Commissions have prepared and distributed their own proper literature and the QUARTERLY could add nothing. Our uses of Lent are aspects of our utilization of the tides of the spirit. The observances of it should never become so formal or ingenious to make us forget how deep and searching these hallowed approaches to the centralities of our Christian faith really are. It may possibly be that the shadows which Lent evokes will lie darkly across our Congregation and self-denials and sacrifices become anything but nominal. All this may give a new meaning to the church as a sanctuary, give a strange poignancy to the Easter hope and deepen amongst us who have so much to share together a sense of comradeship especially in prayer. The confidences that our estate and needs are not forgotten by others but made a part of the fabric of their petition has an immense sustaining and comforting power.

International Congregational Council

REPORT on visits to South India, Australia, New Zealand and South Africa

By Dr. Sidney M. Berry

International Congregational Council, 41 Memorial Hall, Farringdon Street, London, E.C. 4

FORMAL reports are apt to be long and tedious, and as one who has suffered considerably from being obliged to read many of them, I will not inflict another on colleagues and friends. But the tour just concluded, lasting nine months and taking me into five different countries, has led to certain impressions and convictions which ought to be shared with all those who are concerned with Congregational churches throughout the world. The setting up of an organised International Council for Congregationalism was a new departure, which commanded general assent. On the other hand it left some people wondering as to how the new organisation would fit into the Congregational picture, and what functions it would fulfil. The answers to such questions are clearer in my mind at the close of this visitation, the first of its kind in the history of our churches. Representatives of Congregationalism have visited the churches of other lands before, but the journey undertaken for the I.C.C. was not merely a preaching and speaking tour, but a serious attempt to understand the situation and needs of the churches with a view to assisting them in such ways as are within the powers and resources of the world fellowship of the churches.

The journey undertaken covered South India, Australia, New Zealand, the Union of South Africa, and Southern Rhodesia, and in all these countries a programme of engagements was arranged by the Congregational representatives on the spot. It was a strenuous programme, involving continued travel, but in the Providence of God no engagement was missed on account of ill health. Details and incidents with their human interests would make the story too long to tell (and too long to read!) in an account like this. Public functions like the reception given by the Government of New Zealand, and the numberless civic receptions in various cities were the decorative side of the visit but they served to bring the work of the churches into the light of public attention, and heartened our people who are often disheartened by the sense of isolation and weakness. Opportunities, of which there were many, to speak over the radio gave one the chance to reach a wider public. And there were many and varied occasions in which one met and conferred with the leaders of other denominations. I preached at a Sunday evening service in the Cathedral at Sydney, and gave an address on the World Council of Churches in the Cathedral at Perth.

I can most effectively summarise the impressions of the visitation by dealing with each country in turn.

South India

This part of the visit covered a period of about five weeks and during the whole of the time I was under the guidance of missionaries of the L.M.S. and the American Board. I stayed in the homes of missionaries and had many opportunities of discussion with them, spoke and

preached to Indian audiences and congregations, visited some of the great missionary institutions—schools, colleges and hospitals—and in the course of the visit stayed with three of the bishops of the Church of South India.

The chief interest of my time in India was to get a first-hand impression of the greatest experiment of Christian union in the modern world. Allowing for all the limitations which must attach to a short visit, my impression was that the quality of fellowship and co-operation attained after two years' experience of union was an evident sign of the blessing of God. There was no suggestion at any time of angling for denominational advantage. Loyalties were to the new Church, rather than to the old denominations, and the kind of episcopacy in the organisation of the Church seems absolutely free at this stage from elements which have set Free Churchmen at variance with that form of government in the past. There was apparent a keen desire and intention to bring the values of each type of ecclesiastical order into the united Church. It is in my judgement essential to the full success of the experiment that each denomination represented in it should keep in the closest fellowship with the Church of South India. As far as Congregationalism is concerned this can be assured by the co-operation of the missionaries on the spot, which is of course invaluable, and on the wider scale the co-operation of the I.C.C. In the Church of South India and in the many united Churches throughout the world, the I.C.C. must regard as one of its greatest functions the strengthening of the links which bind us to them.

Australia

The visit to Australia covered a period of more than three months and took me to all the six States of that far-spread Commonwealth. Besides countless visits to individual churches and districts, both in cities and countryside, I was present at the centenary meetings of the South Australian Union, the biennial meeting of the Union of Australia and New Zealand, and the annual meeting of the State Unions in Queensland, New South Wales and Victoria.

The problems of Congregationalism in Australia are immense. The churches are on the whole thinly scattered over vast distances. The tasks of achieving full fellowship on the practical plane are beset with difficulties which are almost overwhelming. States like Western Australia and Tasmania are weakened by the sense of isolation. The federation of the different States is still rather loose owing to the distances which separate them and this is reflected in our Congregational organisation. The most urgent problem at the moment is in the shortage of ministerial personnel. It is reckoned that at the moment that shortage amounts to 40, and this, at a time when new immigrants are pouring into the country, spells weakness. It must of course be the aim of Australia as of every other country to provide its own ministers and Australia is well equipped with colleges for their training. A notable addition to their colleges was made while I was out there by a munificent and anonymous gift which will ensure a new college in Brisbane in connection with the University of Queensland.

But for the time being Australia must look largely to Great Britain for ministers. The ministers who have gone out under the Colonial Missionary Society are doing great service but there is an urgent need for an increase in their number, and for arrangements about future superannuation which will ensure that men who exercise their ministries partly in one country and partly in another do not suffer in the provision made for their years of retirement. This was one of the practical details under discussion during my visit and enquiries were set on foot which I hope may lead eventually to a solution. But of course the chief difficulty of the situation is that Australia's need of ministers comes at a time when

the ranks of our ministers in Britain are so sorely depleted. There is no answer to that problem except in securing an increase in the number of candidates for the ministry in both countries.

In the meantime we must not allow ourselves to take narrow views of our situation in Britain. We cannot build fences round our home ministry at a time when large numbers of our people are finding a new home overseas. The British Commonwealth must be treated as a unit in our thinking and long-range views emphasize the urgent necessity of strengthening the Congregational witness in the great overseas territories of our race. Is there a more important item in Christian strategy today than the winning of the English-speaking peoples for Christ? The thought came to me while I was in Australia that perhaps American Congregationalism might be able to help in the solution of this problem on which any movement of advance must depend. Many discussions took place on other problems, but the talk always came back to the problem of ministerial shortage as the outstanding one. Australian Congregationalists delicately suggested that in a time of big-scale immigration this problem was one which the churches of Britain ought to share with them.

New Zealand

The visit to New Zealand covered nearly six weeks and took me to all the main centres in the North and the South Islands. I had a full opportunity of discussing the whole situation with the officials of the New Zealand Union. Congregationalism in New Zealand is numerically weak—more so than in Australia. The Churches only number about 29, but the ministers sent out by the Colonial Missionary Society in recent years are exerting an influence on the community greater than their number would suggest and the groundwork for advance is being prepared. For many years the spirit of defeatism infected organised Congregationalism and churches were abandoned and sold. That depressing period is ended. There is no marked shortage of ministers, although there are several churches, two or three in number, which are vacant and looking for ministers and it is difficult to see where they will be found except in Britain. The pressure of ministerial shortage in the war and post-war period has led some of the smaller churches to find ministers from men whose only training has been in Bible Colleges.

A new feature in New Zealand church life is the presence in large numbers of natives of the Cook Islands and from Samoa who have come to the country attracted by high wages. There are obvious moral dangers in this influx of native people into towns already overcrowded. The churches are doing their utmost to cope with the situation. There is a Pacific Islands Islanders Church with a native minister; Mr. Challis an ex-L.M.S. missionary superintends the whole of the work, whose main centres are in Auckland and Wellington. The New Zealand churches are doing all they can to help the Islanders in their midst, but it seems to me that there is a strong case for further grants from the missionary societies to assist the New Zealand Union in dealing with a problem which has been thrust upon them and which they cannot deal with adequately by their own unaided resources.

The Union also asks for other representative visitors. Isolation and its weakening effects are most obvious in New Zealand and, in view of the growing importance of the position it occupies in the Pacific, a long-range view would suggest that it should take a greater place in the thought of Congregationalists in the English-speaking world.

South Africa

The visit to South Africa lasted two months and took me over the main centres in the Union visiting the European, the Coloured and the African churches. It is amazing how much mis-

sionary work has been done under the aegis of the South African Union which comprises churches with a European membership of only about 3,000.

The racial question overshadows the whole of South African life, but the fellowship between the races in Congregational organisation is an oasis in the desert of separation for the coloured and the native peoples. Organised into churches along racial lines—the only possible lines at the moment—ministers and members of the Coloured and African churches meet on terms of equality with Europeans in the annual assemblies, where, of course, they are in a majority. It is significant that in the discussions about union with the Presbyterians some years ago, one of the decisive factors against union was the opposition to it of the Coloured churches. They were clearly nervous that their place in the Church might be affected adversely if union took place. My feeling is that the equality of races in the Assemblies of the Union may probably lead to the same result in future discussions—the kind of situation which invites thought.

There is no shortage at present in the number of ministers, but the comparatively small number of candidates for the ministry is a matter of real concern. It is obviously associated with the small European membership of our churches and the South African Union realises that advance in this direction is urgent. The problem of a trained Coloured and African ministry is a great one, and for the moment European help in this direction will continue to be needed especially in the great Coloured churches, with their large numbers of out-stations. Unfortunately the oversight of the African ministry had to be severely limited when the Colonial Missionary Society was forced to cut its grant to South Africa. My hope is that new resources may be found to enable the grant to be restored, and I am confident that if the churches realised the missionary call in the appeal, particularly in view of dangerous racial tension, the resources would be forthcoming. There is no area in the world today in which an adventurous Christian witness is more deeply needed than in South Africa.

There is a problem of co-ordination in Congregational work in South Africa which calls for brief mention. I had the inspiration of contact with the work of the American Board and of the London Missionary Society. There are churches formed by the two missionary societies as well as by the South African Union, but there is no co-ordination between them and very little fellowship. The common talk is of South African Union (C.U.S.A.) Churches, L.M.S. Churches, American Board Churches. Many, probably most, of these churches do not realize at all that they have any affinity with the others. This is a weakness in any effort to give a united witness and, further, it is neglecting the obvious duty of giving the Africans an elementary lesson in the church and its fellowship. The Africans are independents run mad. In the book called "Bantu Religion" there is a list of about 1,000 African sects. At the moment we are not doing enough to counter that tendency. This is an urgent matter and it is good to know that a commission of six has been set up, representing the three strands of Congregational work in South Africa, to examine the whole question and try to reach a solution. South Africa needs all the help which we can give to it and our fellow-Congregationalists there are upholding the conceptions of freedom and fellowship in Christ amid circumstances which are not too favourable to either of those two great watch-words.

Southern Rhodesia

We have only one ordained minister in a Congregational church in the whole of the territory, although at the moment we are making plans for a church in Salisbury, the capital. I had one meeting there, attended by the Governor General

and his wife, and the outlook for forming a new church seems hopeful. It is a land of great promise and people are pouring into it from the Union of South Africa and from Great Britain. A long term policy would include the buying of favourable sites at this early stage but it is the resources to do so which are lacking. This is the need everywhere—faith, courage, and resources.

I have belied the promise I made at the start. I have gone to much greater lengths than I had intended. I can only say that it is still but an outline, and I hope not too dull.

The whole subject demands not merely consideration but action. Our Congregational forbears took a great place in the early history of these countries and it must not be forgotten. Many of the pioneers whose names are remembered with honour, were men sent out by the London Missionary Society and the Colonial Missionary Society. Their story needs to be written on a scale hitherto unattempted. The younger countries are not very careful about the preservation of historical material, and there is some urgency in putting that work in hand. It is in the later stages of the story that Congregationalism has revealed its weakness. A too rigid insistence on the autonomy of the individual church. A lack of organised fellowship, due in part to the vast distances and in part to a suspicion of anything savouring of centralisation, has left us weak in comparison with the connexional denominations. In all three countries Methodism and Presbyterianism dominate the scene. Again and again I heard the story of lost opportunities and of causes too easily abandoned. The failure to adapt our policy to new conditions is responsible for our present weakness and it is a lesson which ought to be taken to heart. And yet in spite of numerical weakness it remains true that Congregationalism exerts an influence out of all proportion to its numbers. The ministers who have gone out from Britain in recent years are doing a fine work and are determined that there shall be an end to the nerveless defeatism which was becoming all too common. The spirit of advance is in the air. We are called to be pioneers again.

There are matters here which demand the thought of international Congregationalism. At present the I.C.C. is not allowed to appeal for funds. But most of the things suggested here depend upon resources both in men and money. For the moment I must leave it at that point. I have been deeply privileged to be the representative of world Congregationalism to survey the situation and to meet our friends and comrades who, in face of great odds, are maintaining our witness. It has been one of the greatest privileges to do so. I should be sad if as the result of the visit, nothing but words resulted from it.

The Fellowship of Kindred Minds

The Rev. Richard P. Carter

Suffield, Connecticut

THE recent issue of *The Pulpit* is before me, and this startling statement strikes the eye painfully: "I am depressed at discovering the extent to which so many ministers allowed their intellectual growth to stop the moment they entered their first pastorate." Brethren, in times like these that must not be said in truth of us. We need, as Gibbon said in his letter to Lord Sheffield, "A taste for books, which is the pleasure and glory of my life." But

let us for the moment think of reading in terms of fellowship.

Suppose you, with 4 or 5 fellow ministers, have been meeting once a month. Together you have read the same book. You have soon realized the value of regularity and reliability of meeting; the restriction upon time, with a two-hour limit. You have chatted over a cup of coffee. Now you are back in your study and reflectively you evaluate the time spent with congenial friends over a good book. What pure gold can you assay?

Forgive the figure of speech, but there is first the thrill of following the intellectual scent, like hounds on a trail. I take the first illustration that comes to mind, Farmer's *God and Men.* We follow the scent for the quest for a living God. On we go over the hill of naturalism. (Many a lesser one than John Dewey has become winded here.) We skirt around the valley where so many, alas, stop to dwell forever—humanism. So on we go until at last we stand with the author upon the summit of his discovery, the reaffirmation of a personal God.

Or again, with Dr. Fosdick as our guide we set out on the quest for *The Man from Nazareth,* interviewing his contemporaries, men, women and children. Now as you sit alone in your study you find a new companionship with him. The Christ is there with you.

Or again, you ask John Baillie to join your group to lead a discussion in *The Belief in Progress.* Short years ago we knew the world was getting better, and mankind was marching in a steady procession toward the good life. Now we are not so sure of its inevitableness. This book will be a tonic to your discouragement. So the fellowship of kindred minds about a common book rewards us with the joy of the common quest.

Then there is the satisfaction in knowing the mind of your fellow worker, Rev. Joe Doakes, D.D. A few years earlier, at his installation, you found his paper stimulating; often since you have remarked that you wished you knew Joe better. But business sessions of Associations haven't revealed much about him. And of course you never hear him preach. Here in these discussions, though, you have seen his mind at work. You appreciate the emphases that mean most to him. You admire the way he approaches a subject, not wandering around on the periphery, but hitting straight at the mark. Now that you are back in your study the presence of these comrades in Christ remains with you. As you work upon your sermon the enlightenment of the earlier discussion gives life to words, and thoughts tumble over one another in your mind, seeking expression.

Somehow, too, you have a closer kinship with minds of past generations. "God be thanked for books," exclaimed Channing, "they are the voices of the distant and the dead, and make us heirs of the spiritual life of the past ages." You are not merely drawn closer to men of your own generation through reading and discussion; you have a deepened consciousness of the valiant tradition of which you are one of the recent inheritors. Saints and sinners, great and lesser pass in mental review. The thoughts expressed in your group have gripped men long ago. You are conscious of the great current of Christian life that will not be dammed (or damned) by the evil of our day.

Further, I dare to suggest that you also have a closer fellowship with God because your group has read a book together. If "the fellowship of kindred minds is like to that above" then we have a firmer fellowship with God because we have a finer appreciation of the minds of other ministers. "Where two or three are gathered together in His name" there must follow a keener perception of His Will. I venture the opinion that a group of ministers cannot meet in serious discussion without each discovering an enlarged sense of mission. Through the eyes of books and kindred minds, as well as through our own inner experience, we

get fresh glimpses of that personal God that brings a new living reality to the innocent figure on the Cross.

Finally, the fellowship of kindred minds dwelling upon a book together offers an answer to our sense of aloneness. I do not see how any of us can escape periods of spiritual loneliness today. There is an estrangement between our environment and the lovely (I use the word carefully) figure of Christ whose spirit we possess. Let your imagination ponder these facts: the indescribable condition of the helpless and innocent in Korea; the hurricane of hatred gathering force throughout the world; the appalling expenditure of men, women and material on preparedness—for what? The topsy-turvy realignment of nations within a decade. He who has no sense of loneliness amid such surroundings has lost the power of Christian speech, no matter how often he stands in the pulpit. He is tragically trailing along with our times, prophetically washed out. The fellowship of kindred minds helps one to live with such loneliness and not be overcome by it. I doubt if you can overcome the world alone. Help the ministers around you, and let them help you.

Now, may I append two practical observations? Each member of a reading group should own a copy of the book discussed. Mark it, underline striking passages, fill the margins with your own reactions. Have your own discussions in this way with the author. Live with his thoughts. As Charles Lamb said, "I love to lose myself in other men's minds."

Don't let the cost of a book deter you from ownership. They can be bought at discount. If, even so, funds are not on hand after other bills have been paid, don't hesitate to take the matter to your Conference office. I venture to predict that you will get sympathetic and material support. Or let the Associates in Reading know; they will see that you have the book somehow.

Langford in his essay on *The Praise of Books* says, "Books are friends which every man may call his own. The friendship of books never dies, it grows by use, increases by distribution, and possesses an immortality of perpetual youth. It is the friendship not of 'dead things' but of ever-living souls." A great book shared with one's fellow ministers is a rare experience. The quick and the dead become partners in the fellowship of kindred minds.

From Door to Door

Dr. F. W. Boreham, New Zealand
From *The British Weekly*

IT IS nearly a quarter of a century since I relinquished my last charge —the church at Armadale in Victoria—and, looking across that ever-widening chasm, one of the most pleasant and most satisfying of my memories is the memory of my pastoral visitation. From the time at which, fresh from College, I settled at Mosgiel in New Zealand, early in 1895, to the day on which I bade a tearful farewell to my third and last congregation in 1928, I revelled in spending four afternoons each week in ringing people's front doorbells.

It is an entrancing occupation. I found it delightful and profitable. It is good *physically*: the outing and the exercise represent an invigorating refreshment sandwiched between the close application of the morning and the public engagements of the evening. It is good *mentally*. It keeps the mind in touch with reality,

storing the memory with the throbbing romance of daily life. And it goes without saying that it is good spiritually both for minister and people.

During the first three years of each of my three pastorates, I systematically visited, once a year, every home connected with the congregation. On the third annual round, at each place, my wife was good enough to accompany me. Then, after the third year, I concentrated upon the old people, the sick people and the newcomers. Every two or three years I would glance over the list of members and adherents to see if any were being neglected through this process of concentration; and, if so, I looked in on them. But if a minister conscientiously and diligently visits the three I have named, it is wonderful how few homes, for any length of time, are left out in the cold.

I always found that a useful approach was an inquiry, on my first visit, as to how long my host or hostess had been connected with the church. This naturally led to a recital of the circumstances under which they joined. The story, always interesting in itself, inevitably elicited some appetising morsel of spiritual autobiography; and, once the interview has become enveloped in that atmosphere, the success of the visit is assured.

Along these lines, I was usually able to pay from six to eight visits during the afternoon; and I seldom reviewed the experiences at night without feeling that the time had been spent very pleasantly and very profitably.

I kept my ears wide open, in the course of my afternoon excursions, for interesting stories of conversion, of answered prayer or of some phase of spiritual experience.

My memories of those far-off days are not altogether unmixed with elements of surprise and romance. I set out on afternoon on my customary mission. knew exactly in which direction I was going and had made a list of the homes at which I hoped to call. On my way to the tram I suddenly thought of a home in an entirely different direction. No visit to that home was due, and there was, so far as I knew, no reason why my mind should turn that way. But as drew nearer to the tramline the impression deepened, and, absurd as it seemed, I decided to abandon my programme and make my way to that home. To my astonishment the door was answered by a doctor whom I knew well. "Oh, thank God you've come!" he exclaimed. "Mr B—— has just died very unexpectedly on my hands, and there's nobody in the house but Mrs. B—— and myself!"

All this makes up a memorable phase of one's ministerial life. I recall even now the emotion with which, before retiring at night, I would review the visits that I had paid during the afternoon. On his knees, a minister's mind is as prone to wander as any other man's. But the thought of those six or eight homes gave me something vivid and concrete and picturesque on which to focus my wayward fancy. And, bowed in the silence, I liked to think that, in those six or eight homes, I myself was not being forgotten. There are few things that make a minister's heart more tender than the thought that he is loved and trusted and prayed for in homes to whose doorstep he has himself brought the Kingdom of God.

Observations from the Seminary

Robert E. Allard
The Chicago Theological Seminary

WE ARE CALLED TO BE WHAT?

THE problem of self-definition is a universal problem. It is, however, peculiarly acute today for students in seminary preparing for the several types of full-time Christian service.

The seminarians' problem of self-definition is intensified by the larger political and social crises of our day. It is also intensified by the condition that there are two seemingly contradictory values so deeply embedded in our American culture that we are not always aware of them. On the one hand we are continually coerced by the ever-growing necessity to acquire technical knowledge, or "know-how." This requires time, study, and discipline. On the other hand, we constantly feel the pressure to act, or "do something." We are caught between the necessities of "activism" and "expertism." When the appealing compulsion of The Cross is added, the seminarian often feels hopelessly confused. What are we to do? To what are we called?

If we turn to the time of Jesus, we find that ours is not necessarily a new problem. The years between 100 B.C. and 100 A.D. were years of crisis in the Near East. The Roman Empire was stamping its urban, commercial, mobile culture upon diverse peoples. Populations were in motion. Stable agricultural communities were being rudely replaced by the cosmopolitan clamor of markets. There was chaos in the air. There was ferment among the people.

If our records are correct, Jesus was a baby and a child. He became an adolescent who learned the folk-lore of his culture and began to dream great dreams. He was a man who worked with his hands and knew the burdens of supporting a fatherless family. In addition, the story of his experience in the Temple indicates that he not only knew the Law and the Prophets, the religious heritage of his people, but that he had thought about it—and this at the *age of twelve!* If this were the case, and if he felt, as he must have, the crisis of his day, then, how is it that, according to Luke, Jesus himself was "about thirty years old when he began his work"? (Luke 3:23a, American Translation.) How could he restrain himself that long—through adolescency and young manhood—until he was thirty before he began HIS work —the work of declaring that the Kingdom of God was at hand? Why did he wait so long when the need was so great?

Perhaps the only answer to our question is the suggestive hint that "as Jesus grew older he gained in wisdom and won the approval of God and men." (Luke 2:52, American Translation.)

Through the centuries, the church has, consciously or less than consciously, taken cognizance of Jesus's experience. It has insisted that those persons set apart to be its leaders must grow older and, hopefully, gain wisdom and win the approval of God and men. Not only has this been the practice of the Roman Catholic Church, but it has also marked the main streams of Protestantism until

today, the ordination examination and the laying on of hands is still the sign that a person is finally ready to *begin* his work of preaching the Gospel—of beginning to declare that the Kingdom of God is at hand.

If this be the case, then to what are we called as seminary students? What can be our legitimate goals in *this* age of crisis? How are we to define ourselves? We are called to be what?

I propose that, as seminary students, *we are not called to be Saviors, Saints, nor Servants, but Children.* As such there are, at least, four primary objectives which we can adopt as legitimate goals in face of the multiple demands of our day.

The first is some beginnings in the direction of developing an explicit metaphysical and theological frame of reference with which we can interpret our experience. Today we know that there can be no "fact" which is not an "interpreted fact." The term itself means to "make" or to "do." As potential interpreters of the complex events of modern culture from the "Christian point-of-view," we are called to begin to become aware of the dimensions of our "frame of reference."

We are also called to acquire some partial appreciation of our Hebraic-Christian tradition. Most of us who are products of "liberal American Protestantism" must admit to a condition of biblical and/or historical illiteracy. For example, too few of us recognize that process philosophy was anticipated by the Hebraic concepts of time and history; that our contemporary efforts i pastoral psychology are inconclusiv alongside the insights and techniques the early Puritan ministers; that Toyn bee and Niebuhr were predated by th writers of the Book of Judges. We nee not be "bound to the past," but w should, at least, be aware that there is past which speaks to us in the present.

Further, we are called to achieve som initial introduction to the relevant dat which are to be found in other disciplines e.g., in sociology, not only Park an Burgess, but Dilthey, Weber, Parsons in psychology, not only Freud an Rogers, but Lewin, Koffka, Kohler; i philosophy, not only Plato and Aristotl but Dewey, Bradley, Whitehead; i literature, not only Hemingway an Joyce, but Melville, Balzac, Bunyan— these are but a few of the fields int which we are called to achieve som initial introduction as competent minis ters of tomorrow.

Finally, we are called to develop som modicum of a sense of humor about our selves and our condition. Some migh want to say that this is the process o "letting God in on the act too." Other may want to call this the "deepening o our spiritual insight." But whatever it i called, this is one of the most difficult and important tasks to which we are called.

These objectives are partial and sug gestive. They may seem pale and wan in an atomic age. But as we work at them we may come to appreciate more and more why it was that Jesus himself "was about thirty years old when he began his work."

BEFORE, IN, OR AFTER KHAKI?

THE probable enactment of some type of Universal Military Training and the possibility of a semi-military civilization in America are creating a unique problem in the "recruiting" of young men and women for "full-time Christian service." It is a new problem for American Protestant Christianity. Its dimensions are such that it calls for the serious rethinking of our relatively

haphazardous practices of the immediate past if we are to devise an adequate strategy for the immediate future.

There seem to be three possibilities. We can either concentrate on getting young people committed before military service, or during military service, or after military service. Each period offers distinct advantages, but each poses special problems. Any intention to "do all three" seems, at least at this time, to be in the direction of wishful and naive thinking. On the other hand, if we are to attempt all three, we must face realistically the expenditures of energy and money which will be needed. Whatever is done, there needs to be careful examination of the implications for the near and distant future. Space will not allow an exhaustive treatment of this problem, but the following paragraphs may be some clue to its complexity.

If we emphasize the "before" period, we will be providing a point of reference or an "anchor" around which the young person can orient himself as he is thrust into new and, perhaps, shattering experiences. He will have a goal by which to interpret his immediate experience and with which to sustain himself. If, however, the young "recruit for Christ" takes advantage of the traditional (theological) (ministerial) exemption from military service, he will be, in effect, cutting himself off from being able to share the life-experiences of most, if not all, of the men who, hopefully, will be in his future congregations. Further, he may be subjected to intense emotional conflicts as to whether he can be an effective citizen and an effective Christian at the same time. In addition, the denomination must be cautious as to whether it is being used as an "escape mechanism" or an "emotional crutch" during the critical period of adolescency. An emphasis upon the "before" period has its possibilities and its limitations.

It might well be that we need to look to our military chaplains as our procurement agents. Young people have a tendency, when they are uprooted from their home environments, to begin to ask some of the more basic questions about the meaning and purpose of living. The military experience may well become the "hour of decision" for full-time Christian service. On the other hand, the motivation in this situation may be more the result of frustration than of conviction. Further, young people have a tendency to revolt against "tradition" the first time they are away from home. Any college chaplain and/or discerning parson can testify to this condition. The "in" period poses particular problems for Christian commitment.

If we stress the "after" period, we will be confronted with young men and women who will have, hopefully, acquired a certain amount of maturity. But we will have to consider that they have been trained in certain skills, subjected to certain traumatic experiences, and conditioned by certain events. Can we ask them to go to college for four years and to seminary for, at least, three years? If so, are our present facilities and educational philosophy and practice sufficient to speak to what will be their peculiar condition? They will be accustomed to payment for the investment of their time. They may be anxious to marry and begin their families. Can the church ask them to ignore their past experience and their present desires for a minimum of seven years? These are some of the questions which we must face if we emphasize the "after" period for recruitment of our future leadership.

This analysis is only partial and suggestive. Any thoughtful minister who has confronted the issue and is concerned about the future of the church can amplify this cursory exposition of the problem. It is, however, a problem which calls for collective consideration and mutual solution and *soon!* When are we going to call young people to full-time Christian service—BEFORE, IN, or AFTER KHAKI?

Gleanings from the Field

The Rev. Fred S. Buschmeyer
Director of the Department of the Ministry

THE Seminary visits mentioned in anticipation in the last issue of the QUARTERLY have now been completed with the exception of calls at Colgate-Rochester, Pacific School of Religion, and the University of Southern California. The general pattern for these visits has been a dinner meeting with all Congregational Christian student and faculty members invited as the guests of the Department of the Ministry (acting in your name), followed by an evening of presentation and discussion of Congregational Christian ministerial concerns. The Rev. Walter Tong, candidate secretary of the American Board of Commissioners for Foreign Missions, represented the missionary interests of our fellowship in these visits, and joined in a general presentation of the kind of ministry our work at home and abroad seems to call for in the next few years. In some places other national and Conference representatives have joined us. Sometimes we have participated in a chapel or classroom program the next morning, and always there have been opportunities for individual conferences according to the interests of the students. We believe it is fair to say that these calls in the name of our total ministerial fellowship are beginning to create a definite consciousness of "fellowship" in the minds of our Congregational Christian Seminarians such as few of us had at a similar period in our training.

The number of Congregational Christian Seminarians enrolled in the seminaries we visit has risen from approximately 264 in 1947–48 to 344 in 1950–51. Andover-Newton reports the largest proportion of Congregational Christian students in the history of that school, and Yale reports that for the first time in many years there are more Congregational Christians than Methodists in the entering class. It may be a bit surprising to some of the "brethren" to learn that there are 10 Congregational Christian men enrolled in the regular B.D. course at Boston University School of Theology with 8 more enrolled for graduate work. It appears from our records that Yale Divinity School and Chicago Theological Seminary are tied for top honors as far as numbers of Congregational Christian students enrolled is concerned, there being 68 B.D. and graduate students in each school. Union Theological Seminary in New York City has the widest spread of men and women working for degrees, with 29 enrolled for the B.D., 9 for the M.A. in Religion, 5 for the Ph.D. in Religion, and 4 for degrees in Music. Hartford Theological Seminary has 26 Congregational Christian students enrolled for the B.D. or the Ph.D. while the Oberlin Graduate School of Theology has 24 Congregational Christian students similarly enrolled. In the five-year courses offered at Yankton and at Bangor, 50 are enrolled at the former and and 49 at the latter. It is our expectation that we will find approximately 20 Congregational Christian students at the Pacific School of Religion and from 3 to 6 at Colgate-Rochester and at the University of Southern California Graduate School of Religion. We find both students and faculty members eager for guidance in the strengthening of courses in Polity and present-day functioning Congregationalism.

At a luncheon held at the West Hartford Congregational Church on December 28, 1950, the Connecticut Congregational Christian Conference and its Committee on the Ministry gave a strong demonstration of the fellowship and understanding that can be developed by taking men Under Care of Association and then doing something that gives more than formal meaning to the relationship. Coming from their various colleges and seminaries, Connecticut's men Under Care enjoyed both an excellent luncheon and a couple of hours of conversation with each other and with members of the Connecticut Conference Committee on the Ministry, the Deans of Hartford and Yale Divinity Schools and a representative of the National Department of the Ministry.

During the course of this conversation, an issue was raised which we believe needs to be clearly understood and acted upon by all Conferences and ministers interested in assisting Congregational Christian young men now under Care of Association, or definitely expecting to study for our ministry at some seminary upon the completion of undergraduate work. The question relates to the best procedure to be followed by theological and pre-theological students when called before their local Selective Service Boards. It was the consensus of all present at this meeting that steps should be taken at once to see that every Congregational Christian man 18 years of age or over who is definitely committed to the ministry as a life work should immediately start the process necessary to being taken Under Care of Association and receiving a copy of the credential card provided by the Department of the Ministry for men enjoying such status. This card will form the first basis of official recognition of ministerial intent both for the local Selective Service Board and for the seminary to which the pre-ministerial student applies for registration at the end of the undergraduate course. The second credential which each man Under Care should have in his possession is a statement signed by the Registrar or Dean of a recognized theological school verifying the fact that the individual either is an enrolled student, or has been accepted for enrollment at a specific date in the future. Unless some new policy is announced with regard to the deferment of theological and pre-theological students from military service, it is assumed that these two credentials will be adequate for presentation to the average Selective Service Board. It is interesting to note that we have already received letters from some men Under Care of Association stating that they do not wish to claim any such deferment, preferring to serve their time in the military establishment along with the rest of the men of their generation. It is also worth noting that as long as the military establishment turns to the churches for seminary-graduated ministers to serve as Chaplains it is important to keep an uninterrupted stream of students flowing into our seminaries.

* * *

From talking with many of our ministers in various parts of the country, I am convinced that a word needs to be spoken about the minister and his plans for security in his later years. Many of us learn too late all that is necessary to meet retirement with a maximum of possible resources at hand. The nub of the matter is that many of us have expected too much from our membership in the Annuity Fund. In the first place we have not understood accurately what our Annity Fund is able to do for us. We remember an example of how it was once suggested that the Annuity Fund might take care of a hypothetical minister, and we forget the ways in which our personal circumstances do not conform to the circumstances envisioned for the aforesaid hypothetical parson. That original figure ran something like this: If a man is a member of the

Annuity Fund for 35 years, and he and his church participate fully across all of that time, he may look forward at retirement to purchasing a single life annuity which would produce each year approximately one-half of his average annual salary across the 35 years. All of this was predicated, of course, upon returns from investments continuing as they were in the mid-twenties.

The difficulty as I encounter it is that some of us have a much clearer recollection of the potential retirement fund of approximately one-half of our average annual earning, than we have about the requirements of 35 full years of participation in the Annuity Fund and the choosing of a single life annuity upon retirement. In the first place, few of us will have been in the Annuity Fund for the full 35 years. In the second place, many of us will not want a single life annuity upon retirement but will want a joint life annuity which will cover our wives also. It is a simple matter of mathematics to understand that 27 years of annuity payments will not produce what 35 years of payments would produce; and that a monthly or annual income from a joint annuity cannot begin to equal in amount what would be received on a single life annuity. Not having thought carefully about these matters, however, some of us may be building up a false impression of what can be expected from membership in our Congregational Annuity Fund.

Even at its best, the Annuity Fund could hardly be expected to cover the full needs of our old age. A wise program of insurance is a most important part of providing coverage for the needs of our families during their growing-up period and of either providing endowment for our own later years or of providing financial support for our wives in the event of our death.

There is still a third factor which experience indicates as important if a man of ministerial background is to be able to live at all comfortably on his annuity and insurance income. This third factor is a piece of real estate to which a man can turn for living quarters. With membership in the Annuity Fund, with a reasonable amount of insurance, and with a place to live, we may look forward to reasonable security. Without all three of these pre-planned aids ready to be called upon at retirement, many of us will have to count upon the assistance of our families, friends or emergency resources. Without violating the Scriptural injunction that we should not be anxious and filled with materialistic worries, it is our sincere hope that this observation may be the means of helping some of us to begin to plan more wisely than otherwise we might.

* * *

Two letters from Armed Forces Headquarters have just come to my desk with information that will be of interest to many of us. The first indicates that the Chaplains' School at Carlisle Barracks, Pennsylvania, numbers 6 Congregational Christian ministers among the total of 38 in the present class which will graduate on February 10. Your director expects to call upon these men, in your name, before their graduation.

The second letter indicates that all Protestant denominations are being asked by the Army to design a questionnaire which will provide the following information concerning ministers who might become Chaplains:

a. Those who will accept a commission in the Organized Reserve and accept an assignment in a Tables of Organization or Tables of Distribution unit within their respective Military Districts. Accepting such a commission requires that the individual be willing to actively participate as a member of a Reserve unit; i.e., attend all authorized unit drill meetings and summer training camp with the unit, also extended active duty with unit when and if called to Federal service.

b. Those who desire to serve on active duty immediately.

c. Those who desire to serve only in a case of total mobilization.

It is our understanding that original nlistments are open only to men who ave not yet reached their 34th birthday. As soon as we have received comparable nformation concerning Chaplaincy opportunities in the Navy and the Air Force e will send such a questionnaire to our inisters.

As of January 20 our Congregational hristian fellowship has 90 of its ministers serving in the Chaplaincy of the combined Armed Forces.

* * *

At the annual meeting of the Commission on the Ministry, Dr. James F. English, Superintendent of the Connecticut Conference, was elected as Chairman of the Commission for the 1950–52 biennium and the Reverend Frederica Mitchell of Keene Valley, New York, was elected Secretary. Many of the matters considered at this meeting will be presented through these pages in later issues of the QUARTERLY.

The Liturgical Movement in Congregationalism

The Rev. Hugo R. Pruter
Oxford, New Hampshire

THE first signs of a significant liturgical movement among Congregationalists took place at the neral Council at Durham, N. H., in 42. The Arts Guild was formed at that eting for the purpose of cultivating the s and crafts of the Church as a means developing worship and devotion.

Though the aims of the group are broad, y at least indicated that art, beauty and rgy which the Puritan influence had ost eradicated from the Congregational urches, were of interest to at least a v in that Communion.

Since that historic date several notable nts have taken place. Perhaps the most portant was the publication in 1948 of *Book of Worship for Free Churches* the General Council. The book serves an introduction to liturgical usages and perhaps more valuable for its introtory chapter on "Symbolism in Wor-p" than for the actual liturgical maials contained in the book. It leans far too heavily on the Anglican tradition and is at best a truncated "Book of Common Prayer."

The significance of the book is the fact that it indicates an interest among Congregationalists in Worship. We are beginning to appreciate the fact that the sermon does not constitute worship, and that within our traditional freedom there is room for the use of forms.

In the past decade our Churches have changed radically; whereas nearly every Congregational Church resembled a Methodist meeting house with its pulpit in the center and a four-legged Communion table in front and beneath it, many Congregational Churches are building properly appointed liturgical chancels.

Much of what has taken place has been done for purely æsthetic reasons, which is the major weakness of the movement, but, by and large, the entire movement indicates a sincere desire on the part of our people for a deeper worship experience.

Congregationalism came about through the efforts of Browne, Barrow, Robinson and others who insisted that the local congregation was The Church and as long as it had Christ for its head was free to follow the direction of the Holy Spirit in worship, theology and life. It was believed that under such a system the Churches would not be like one another, though actually in practice they were almost identical in worship and theology.

However, this concern that each Church should be free, led many into a deliberate rejection of form, especially after the Puritans merged with the Pilgrim stream. The former brought a hostility towards form and liturgy that led many to believe only a free service could be inspired.

We have largely overcome this antipathy toward form, and since we have lived with one another for over 300 years, each Church clearly understands its relationship towards its sister Churches. We express our differences in our choice of books of liturgy, and in the use we make of them.

Unfortunately the æsthetic motivation has resulted in some peculiar and incongruous practices. We have crucifixes in Churches which hold a Unitarian position, and candles but no cross on the altars of Churches which are orthodox regarding the doctrine of the atonement. Yet there are signs of coming order. Theology is also coming back into its own and liturgics is a matter for study.

It is difficult to evaluate a movement as diverse as this one but there are several definite trends.

The first is a return to a clearer and more definite theological position. It is strange that the Churches which began with such a passion for theology and which maintained high standards for its ministry, a Communion so devoted to theological studies, should today be among the most lax and most infected by humanitarianism. The return to theology is gradual and is not in the Calvinist position of the early Congregationalists, but it is definitely closer to the traditional Christi view than the present-day liberalism.

The second trend is a revival of t ancient liturgical forms of the Christi Church. In this revival the Congreg tionalists are eclectic, having made but small contribution of their own. In a tempting this we must wrestle with important problem, namely, around wh shall we build our service? We are n satisfied to keep the sermon central as w have in the past, and our theology co cerning Communion is so weak as to ma it meaningless for us.

Some of us are making theological a justments and led by Dr. Raymond C kins are affirming a faith in the Real Pre ence; others are earnestly searching f some other central act of worship. I numerable litanies have been written Congregationalists but have achiev widespread acceptance. Since our aim to keep Christ in the central position, would suggest a Litany which recalls f the faithful the Life and Gospel of Jesu or else making the Lord's Supper t main service of every Sunday.

The third trend in Congregationali is like unto the second. The increased i terest in liturgy brings with it chang in Church architecture. The typical Co gregational Church has the pulpit in t central place, and the Communion tab just in front and beneath it. With th new interest in worship, our Church are beginning to take on the appearan of houses of worship and lose their le ture-hall atmosphere. The Altar once mo appears in the central place and the pulp and the preacher occupy the liturgic North. Unfortunately in most Church where these changes are being made, th altars are placed against the East wa making the Westward position of the li urgist impossible. In a few, howeve the Altars are kept further West in th chancel, thus allowing both positions be adopted.

Finally, all these changes tend to di turb what has become almost accept among present-day Congregationalists, th

eoccupation of the Church with the mmunity. We have had a tendency to entify the interests of the local Church th the community and have believed at what is good for the community is so good for the Church. The liturgical ovement is bringing many of us away om our preoccupation with man, soci-y, and the problems of the world to a od-centered orientation. In short, we are ginning to see that the Church is apart om the world and this aloofness mani-sts itself in our new trends in theology, chitecture, and pastoral work. After a ntury of trying to convince men that e Church could be as practical as the rld, we are at last telling men that the actical world must become interested in ing as spiritual as the Church.

The social gospel will be with us for some time, but the Church is at last become the Church, it is at last beginning to return to the gospel of salvation, it is again reaffirming the truth that the Church, led by the Holy Spirit, has a message men cannot ignore or measure by their own sense of values. If the word of God were impractical it still would have to be accepted because it is the Word of God.

Thus a re-emphasis upon worship and the sacraments has not diminished, but has raised the Word and the Gospel to new importance and significance.

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The Worth of Worship

The Rev. Orville Theodore Fletcher
Springfield, Massachusetts

WORSHIP is the most essential element in any religion. There is no religion without it. The haracter and quality of every religion s determined by it.

Worship is the most exact evidence of he nature and the need of religion. No ne worships who is not religious, and very one who is religious worships. It s the one absolutely infallible evidence f religion.

Worship is the most effective expres-ion of the reality and the riches of the eligious life in the soul of man. Noth-ng more vitally voices or adequately an-wers the religious aspirations. The ecessity of worship is absolute in our ature. It is not an accident or an ac-uired ability. Man must worship some-hing somehow.

Worship is the most elevating experience in the life of the individual. There is nothing that can substitute for it, or stand prior to it or above it in importance, influence or interest. It is foremost of the few human experiences that really elevate and edify human life and character—if it is of the right sort and spirit.

Worship is the most energizing emotion of which man is capable. There is no force or feeling in the human heart more preeminent or more profound. It springs from the deepest desire; it soars to the highest hopes; it abides and endures all varying vicissitudes. Nothing stirs the spirit of man more deeply, or charges it with more energy. It is the supreme impulse of the soul toward God.

Worship is the most enriching endeavor to which man can give himself.

There is nothing that counts for more in the culture of character, the enhancing of happiness, the realizing of spiritual resources, the increasing and improving of our ideals, the stabilizing of the spirit and the training of the talents for triumph.

Worship is the most eternal effect producing act that man can perform. It has to do with destiny. The effects of wo ship are not temporal or physical, b primarily and fundamentally spiritua It has to do with the immortal in ma We may perform many acts of worshi but worship itself in its essence is an a and attitude of the whole personality. is an attempt of the spirit of man to fin and fellowship with the All-Father.

Litany of Dedication

The Rev. Kenneth B. Wyatt

For Parish House—As used by North Community Church, Marshfield, Mass.

CALL TO DEDICATION

Our help is in the name of the Lord, who made heaven and earth. Th Lord is nigh unto all that call upon him, to all that call upon him in truth Except the Lord build the house they labor in vain who build it.

Dearly Beloved: In that God has prospered our undertaking and unde his favor, we have brought the building and furnishings of this house to good completion, we are gathered together in his presence, reverently, joyfull and gratefully to dedicate it to its proper and intended uses.

INVOCATION

Let us pray: O Lord God, near and most merciful, vouchsafe thy divin presence and blessing, that what we do at this time may please thee. And gran that what has been done and is now continued may endure under thy favor Let the beauty of the Lord our God be upon us and establish the work of ou hands, yea, the work of our hands establish thou it.

RESPONSIVE READING (Psalm 24) Dr. Atkins

Minister: The earth is the Lord's and the fulness thereof: The world an they that dwell therein.

People: For he hath founded it upon the seas and established it upon th floods.

M. Who shall ascend into the hill of the Lord? Or who shall stand i His holy place?

P. He that hath clean hands and a pure heart: Who hath not lifted up his soul unto vanity nor sworn deceitfully.

M. He shall receive a blessing from the Lord: and righteousness from the God of his salvation.

P. This is the generation of them that seek him: That seek thy face O Jacob.

M. Lift up your heads, O ye gates and be ye lifted up, ye everlasting doors.

P. And the King of Glory shall come in.
M. Who is this King of Glory?
P. The Lord, strong and mighty; The Lord mighty in battle.
M. Lift up your heads, O ye gates: even lift them up, ye everlasting doors.
P. And the King of Glory shall come in.
M. Who is this King of Glory?
P. The Lord of Hosts, He is the King of Glory.

To the nurture of little children in Christian love and goodness: to the teaching of thy word by precept and example: to instruction in the way, the truth and the life of Jesus Christ, and the increase amongst us of wisdom and grace:
WE DEDICATE THIS HOUSE.

To the comradeships of youth and all good employments and pleasures for their bodies, minds and spirits:
WE DEDICATE THIS HOUSE.

For all the uses and ministries of men and women in meetings, friendships, charities and services for their church, their neighbors and as far as may be, for the world:
WE DEDICATE THIS HOUSE.

That tables may be laid in generosity, spread with beauty, shared in happy comradeship, and that all the pure pleasures of social intercourse may brighten these rooms:
WE DEDICATE THIS HOUSE.

For the needs of this community, the offices of those who seek in any way to serve and enrich it, and for the strengthening of all those ties which can in any fashion bind us closer together:
WE DEDICATE THIS HOUSE.

That its door may be hospitality and its walls a shelter, that it may assemble friends and families through the passing years and those who follow us find here the joys that we have found:
WE DEDICATE THIS HOUSE.

In gratitude for all those who have given, labored, planned and shared, for God's favor and protection, for the inheritances of the past; with the sense of the nearness of those we have loved, and to the Glory of God:
WE DEDICATE THIS HOUSE.

DOXOLOGY

PRAYER AND BENDICTION

Shall We Pray or Shall We Read Prayers?

Charles C. Merrill

CHARLES W. ELIOT, who presided over the destinies of Harvard University for forty years and who was once spoken of by a thoughtful contemporary as "the most religious man among us," is credited with having once said:

> The greatest benefactors of the race are the poets, except the men who are able to lead their fellows into the presence of God through prayer.

The more one thinks about this arresting statement, the more profoundly he is likely to believe that it is true. When the author of the Forty-Second Psalm wrote,

> As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God?

he was referring to public worship, which for him was an appearance before God in the fellowship of other human beings, a recapture in that fellowship of a sense of the presence of God. If a minister has been the agent by whom a group of people have been led into the presence of God and have experienced what has well been called "The Great Encounter," what more valuable blessing could he have brought to them?

Some time ago a leading minister in a Midwestern city sent a questionnaire to his people as to why they came to church. The reply which he seems to have remembered longest came from a man whom he described as "a sophisticated graduate" of a well-known Eastern college, who said: "I come to church to hear you pray." One's imagination kindles as he thinks of the transformation that would take place in the life of c churches if people came to church p marily to join with their fellows in t prayers by which their ministers led the into the presence of God.

Time was, and very likely in so quarters still is, when ministers we strangely careless about this part church worship. To some it may ha seemed a lack of trust in the guidan of the Holy Spirit if one made care preparation for leading a congregation prayer. What other ministers thoug about it was all too clearly expressed the phrase they used for everything fore the sermon, namely "preliminarie Once in a while you would hear a mi ister speak about what we now call t pastoral prayer as a means of "whetti the scythe," the scythe, significantly, ing the sermon! At all events, the res too often was not only that people we not led into the presence of God, but th were actually wearied by prayers th were too long (indeed the pastoral pray was definitely called "the long prayer" and were hardly more than a repetitio of pious phrases. Moreover, they we sadly lacking in any real arrangement ar sometimes even in grammar, and whi certainly charged with emotion, th were quite devoid of thought. The clim of comment on such "praying" w doubtless reached by a parishioner wh in summing up his minister's characte istics wrote that "he couldn't pray wort a darn" (quoted literally).

It is not strange that there has bee a sharp reaction to all this, and that mi isters of today in the churches that hav no prescribed ritual, especially the younge men, are either writing out their prayer in full and reading them, or else are u

g prayers that others have written, or
it have been hallowed by use in the
urch Universal.

But there are real and subtle dangers
writing out in one's study a prayer
hich one hopes will lead people into the
esence of God as a vital part of public
rship. Such a prayer will of course be
thout the characteristics of free prayer
at have been described above. It will
t be too long, it will be well arranged,
language will be chaste and even
oice, and there will be real thought in
But so far as this writer's experience
s gone, when he has listened to and
ed to join in such prayers, they are
t to be too well thought out and too
reful in language. The intellectual and
sthetic elements predominate and seem
militate against the element of emotion
hich must be a part of all true public
ayer. For the people must instinctively
el that their minister is really praying,
at he is voicing his own deepest emo-
ns and desires as well as theirs, else
will not lead them in prayer.

There is also another difficulty which
e writer has observed. It is a rare min-
er who can read a prayer, even his
n, and have the people feel that he is
ally praying. The difference is like the
fference between a man reading any-
ing with his eyes mainly on the paper,
d speaking that same thing with his
es mainly on his hearers. But it is a
eper difference. When his eyes are
osed in an attitude of prayer, and their
es are closed and heads bowed in a
nilar attitude, there is almost of neces-
y a unity of spirit and feeling between
nister and people which is not possible
a prayer which is read.

Let me not be misunderstood when I
eak of the emotional element in prayer.
do not have in mind simply old-fash-
ned "fervor," accompanied by vigor and
rhaps loudness of utterance. I have in
nd a certain feeling in one's voice, held
check, almost suppressed, which shows
at the words express the deepest long-
gs and the deepest convictions of need.

In Second Timothy 3:5 Moffatt has Paul distinguish between religion as a "form" and religion as a "force." True prayer is sooner or later the expression of the "force" of religion. It must not be allowed to become in any way a mere "form." Here is the frequent failure of a ritual. It is sometimes read as if the minister were eager to get through with it as soon he can, as if he very little appreciates the high meaning of what he is reading. Perhaps the old-fashioned "revival," will not, ought not, to return. But does not the Church of Christ need a truly "Great Awakening," of the most thoroughgoing sort, led by men of passionate sincerity and fundamental integrity? One can scarcely conceive that it will be developed or expressed in prayers that are *read* to congregations or people.

Let me give three illustrations.

In Francis G. Peabody's "Reminiscences of Present-Day Saints," in the chapter on Phillips Brooks, is this passage:

> The conduct of free prayer is open to many abuses; it may be superficial or impertinent or dull; yet at its best it is the highest exercise open to the human reason and the purest expression of character and consecration. Phillips Brooks' prayers at morning chapel were thus the supreme disclosure of this inner life.

The late Albert Peel, who in recent years had a column on religion in the *Manchester Guardian,* wrote in his column some months before his death:

> Extempore prayer places a great responsibility on the minister. It can easily become slovenly and shocking. It can easily become selfish and mawkish. The essential thing is that the minister prepare himself. If he come forth from the presence of God he will have not only a prophetic message, with its "Thus saith the Lord," but people will feel when he prays that God is with him. Not long ago I heard one of the greatest preachers of our day—

it was in Scotland. When the time came for intercession the man seemed to forget his congregation and to become as a man alone talking simply with God. From some points of view the prayer —as public prayer—was open to criticism, but every person present felt that here was the holy of holies, this was the house of God and the gate of heaven, and the way was open to the proclamation of the Word.

Another columnist, writer of "Topics of the Times," in the New York *Times,* has given what seems to be a personal testimony:

> The late "Father" Thomas M. Iden, counselor long beloved by University of Michigan men, believed so fervently in prayer that it was virtually impossible to hear him approach God and disbelieve either in the Divinity or in the efficacy of prayer. He prayed as if God were actually in the room. Hundreds who sat under him through his years on the Ann Arbor campus came away convinced that there were some things to be counted always sure.
>
> Some of us had forgotten how to pray, until we felt lately the new need, and we began searching our minds for those old, familiar words "Our Father," or even the earlier bedtime forms of childhood. We had, in a sense, come home again.

How shall a minister attempt to prepare himself for praying like this? Let the minister referred to at the beginning, whose parishioner came to church "to hear him pray," answer:

> Now, as to my own habit, let me say that I prepare my prayers very carefully in the sense that I spend a great deal of my time Sunday morning getting myself in a mood of prayer and also getting, as it were, a "theme" for my pulpit prayer. I practically never write out my prayer though I do do a good deal of doodling and do scribble down phrases. I suppose what I really do is try to focus my personality. My idea of a pulpit prayer is that the minister presents the congregation in its need to God and tries to express that need as intelligently and convincingly as he can.
>
> My prayer is extemporaneous. I do not read my prayers and never have. I have no objection to men reading their prayers if, in that way, they can best lead their congregations in prayer. Personally, I can't do it that way.
>
> Clearly, my method is valuable only if I am able adequately to assess the needs of my congregation. In this respect, my elaborate experience with people, individually, in personal conferences instructs me.

The minister who writes this article quite agrees with the minister just quoted in having no objection to ministers reading their prayer "if, in that way, they can best lead their congregations in prayer." But this minister must give his personal experience as a worshiper and also as one who has conferred through the years with many church committees that were seeking ministers. This experience has been that prayers which are read do not seem to meet the purposes of public prayer at all as well as prayers which have been thought through and prayed through by the minister before he meets his congregation Sunday morning and then are given free expression. Such prayers, coming out of the minister's inmost self, are more likely to lead his people into communion with their Father in Heaven.

It seems strange that at a time when ministers are increasingly giving up preaching from manuscript they are more and more coming to read their prayers. Isn't it a loss to have a paper between the minister and his people when he prays just as usually it is less effective to have a manuscript between him and them when he preaches? It certainly is such a loss irreparably, if for this reason he fails to lead "his fellows into the presence of God through prayer."

Be Not Anxious

The Rev. Richard W. Ingle
First Congregational Church, McCook, Nebraska

THESE are fearful times in which we live—one has but to think upon the uncertain international situation to be fully aware of this fact; yet above all these are anxious times. Most of us are not frightened the greater share of our waking moments. During the course of our days, the grave fears of an unsettled world are pretty much laid to one side to make room for our busy schedules of living. However, the factor of anxiety is another matter. How many of us live under a continual nervous tension of anxiety. A short time ago Dr. Norman Vincent Peale in addressing a convocation said, "We've become so keyed up and nervous that it is almost impossible to put people to sleep with a sermon. I haven't seen anyone sleeping in church in years—and I tell you that is a bad situation." This is a rather light way to express a serious fact; however, it does open our eyes to this corrosive force of anxiety which is so prevalent in our society today. I'm sure that many of us could say along with Marcus Aurelius, "God of the Universe, heap worldly gifts at the feet of the foolish men. But on my head pour only the sweet waters of serenity. Give me the gift of the untroubled mind." Is it any wonder that the "Sermon on the Mount" sounds good to us—if only we could fulfil Christ's words—"Be not anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on."

I

Anxiety is one of the most widespread, negative forces at work in human life. It is not merely an uncomfortable mood or mental condition—it is destructive, sapping vitality, lessening efficiency, destroying interest and enthusiasm. When we become anxious life does seem to turn in upon itself so that we lose our perspective—service loses its zeal, our purposes flag, and the bonds of fellowship weaken. Yet anxiety holds even graver implications than these just mentioned. Anxiety is closely linked with morality, for it is a basic condition to sin. Is it not when we are anxious that we are most likely to lose our tempers, to say something that we later regret? Is it not when we are anxious that we become so absorbed within ourselves with our problems, that we pass by on the other side of the road of our responsibilities in the home, the church, and the community?

What are we anxious about? What is it that gives rise to this nervous tension of our day? People are anxious about practically everything imaginable —health, family, friends, social position, economic security and a host of other things, both physical and spiritual. A number of these objects of our concern do seem inevitable. Who amongst us can help but being anxious when his child is seriously ill? Who is not anxious about the threats to our democratic way-of-life? To condemn such concern as

being morally wrong does seem to be ignorant of the design of our humanity. Where true love exists for a person or a value, the inevitability of anxiety is there also. Truly, concern is the price we pay for love. Jesus, himself, appeared to be anxious for his disciples—whether or not they would fall away from his side and the work of the kingdom. In all truth to seek to completely rule out anxiety from our lives doth appear as an impossibility—at least in this life. If such be the case, what then is Jesus getting at in these words of scripture, "Be not anxious for your life"? If one reads this portion of scripture carefully, one discovers that his thoughts are not directed at human concern over persons or spiritual values, but are directed at human anxiety over the means of existence—those things which give rise to the troubled questions, "What shall we eat, what shall we drink, what shall we wear?"

II

If we would pause to consider the source of the overwhelming share of our anxiety, we would certainly discover that it was over material things. Who can fathom the height, depth, and breadth of our personal worries over this one subject—making a living, so that we can answer positively these questions, 'what shall we eat, drink and wear?' Here is a person, one among many, whose whole existence, body, mind, and soul, is absorbed in but one avenue—a livelihood. The meaning of his life and world has shrunk to the dimensions of a ledger sheet, no more no less. For a moment, let us take a good look at ourselves. How many of us find that the overwhelming share of the capacity of our thoughts, efforts, and aspirations is absorbed in acquiring the physical means to life with little thought given to life itself. This is tragedy of the first order. This is the tragedy which manifests itself in the neglected home, the neglected child, and the spiritually starved personality. This is the tragedy of human life which Jesus is talking about when he says, "Is not life more than food, and the body more than clothing?" Of course we must be concerned with the physical means of life; we cannot live without them—Jesus realized this. Yet when our concern for the means of life eclipses life itself, then it is tragic.

Again, the tragic implications of our worry over the material means of life are heightened when we consider the situation created by them. Material things create a breeding ground for anxiety. We are anxious because they can be lost. We are anxious because they can be destroyed. We are anxious because they can be compared. We are worried sick because only too often we have staked our happiness upon them, and we are uncertain of them.

III

Even though all that has been said may have bearing on the truth, the fundamental problem remains—"How can we overcome this insidious force at work in our lives?" The first answer which Jesus gives is very simple and down to earth, "And which of you by being anxious can add one cubit to his span of life?" How true the Master's words are. How foolish are our anxieties. Certainly, worry does not lengthen our lives, to the contrary, it is one of the major causes of an early grave. Anxiety is foolish, because it never accomplishes anything. However, to merely label our anxieties as foolish does not seem to remove them. It is like telling a man that it is foolish for him to be sick—foolish or wise, he is still sick. Yet it is amazing what good can come out of this simple recognition alone. A young man who had worried himself into a breakdown told me that he had become so disgusted with himself over his foolish worries that he had promised himself that he would not worry again. The

wonderful thing is that this dogged determination worked wonders in his life. How many of us need to become so disgusted with ourselves that we chuck to the winds many of our foolish anxieties. God has granted unto each one of us intelligence and the power of will to meet and master countless destructive forces in life. It is because we possess these God-given powers to choose, to will and to discipline that we are human beings. Let us seek to use them.

Yet another of the Master's answers to the problem of anxiety is far more important than the simple recognition of the foolishness of worry. Why are we anxious? Jesus tells us it is because of our lack of faith in God's providential care. Why are we so often obsessed with crushing worries that take the joy out of life? Perhaps the simplest reason is that we forget we are human beings and try to play the role of God. In the pride borne out of our freedom and ingenuity, we forget that it is God who has made us, and not we ourselves. We feel self-sufficient in our human powers and thus attempt to carry our destinies on our own shoulders, only to discover that we are anxious because something tells us we cannot do it alone—something tells us we need help from a power beyond ourselves. "Be not anxious for your life, what you shall eat, what you shall drink, what you shall put on." Why? Because God's providential care clothes the lilies of the field and feeds the birds of the air. And is not man of much more importance in the eyes of God than these lesser created things? Possibly, this sounds like a rather far-fetched analogy to some of us. But is it? Where would we be without the continual sustaining care of God? Consider the wondrous creative purpose at work throughout the world of nature—in the tiniest plant to the largest animal which enables it to grow and adjust to the rigors of its environment. Consider man with his untold wealth of natural endowments of body, mind and spirit, given unto him so that he might live and sustain his life. Surely there is a divine providence at work in life. How can we overcome anxiety? Jesus tells us—through an intelligent faith.

IV

However, this does not answer our problem satisfactorily. We are still anxious about the means to life. Our concern is not primarily whether or not God's earth will bring forth the physical means to life; but whether or not we can possess them. If human society were so designed that we would still till our own soil, make our own clothing, and produce our own material needs, perhaps God's providence in nature would be enough; but such is not the case—human society has become too complex. Our serious questions concerning the physical means of life cannot be answered by ourselves alone, but by vast intricate systems of government. No wonder we are worried. How then can Jesus dispel such anxiety? Or does he fail to take this into consideration? "Seek ye first His kingdom and His righteousness, and all these things shall be yours as well." These are strange words in answer to our problem, but what important ones!

To say that religion and politics do not mix is true in a sense; yet in another important respect it is the height of stupidity. What better standard or principle could a government live by than the words of Christ, "Righteousness first." The nation whose government places honesty, integrity, service, and the dignity of the individual first, is the nation whose people are the freest from the destructive anxieties of life. The nation which places God first is the only nation whose people can take seriously these words, "Be not anxious." What is it which a dictatorship feeds upon but anxiety—anxiety which warps the human spirit to the point where human beings will follow anyone, anywhere.

"Righteousness first," how important this is for our individual lives. Is it not

the honest person, the neighborly person, the person who desires to serve as well as receive from his livelihood, the one in the long run who is most likely to be free from the anxieties concerning the physical means of life. He is the person we like to patronize and to do business with. He is the kind of person we trust and with whom we desire to share our blessings. He is the kind of person who has discovered the truth of the Master's words, "Be not anxious."

VILLANELLE

Do, Master, pity such as we
For while we stand and hesitate
We have rejected Calvary.

We followed You from Galilee
But then as now we were too late.
Do, Master, pity such as we.

We doubt You like the Pharisee
And ask "How great is He, how great?"
We have rejected Calvary.

Each lesson that You gave, each plea
For faith and love we abrogate.
Lo, Master, pity such as we.

For we who take the sword shall see
That we shall perish by its weight.
We have rejected Calvary.

Though You still call us to your knee
We walk the way of fear and hate.
Do, Master, pity such as we.
We have rejected Calvary.

H. F. A.